

The American Friend

Old Series
Vol. XXXIII. No. 3

JANUARY 21, 1926

New Series
Vol. XIV. No. 3

Student Conference

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ON THE HORIZON OF THE CHRISTIAN CHURCH

PEACE WORK MANUAL IN PREPARATION

To assist clubs and organizations of all kinds in conducting anti-war meetings, the World Alliance for International Friendship through the Churches is preparing a manual based upon its experience in this field during the past several years. Speakers are being assigned to tour the country in small groups spending from two to three days in different cities and delivering the main addresses at "Field Days" organized by local committees with the help of the national organization. The campaign will culminate with a national meeting to be held in Pittsburgh, November 10, 11 and 12, centering on Armistice Day (November 11). Fred B. Smith, Chairman of the Executive Committee, introduced the new Field Secretary of the American Branch, Harry N. Holmes, who will have general supervision of the field work of the Alliance along these lines. "Our main purpose," said Mr. Smith, "is to make known and keep making known, the terrible effects of war. Now that we have started we intend to keep at it until the message reaches every town and hamlet in America."

POLITICAL PRISONERS CONSIDERED

With the introductory statement that "throughout the world today more prisoners are now serving terms for their political and industrial beliefs and activities than at any time in recorded history," the International Committee for Political prisoners presents a pamphlet, *Political Persecution Today*, discussing the situation in Italy, Poland, Germany, India, Hungary, Spain, Japan, Estonia, Bulgaria, Roumania, Venezuela and Russia. This committee was formed to ascertain the facts regarding political prisoners throughout the world and to send relief to those in need. The committee announces that "the aspect of the conflict of peculiar interest.... is imprisonment merely for the expression of political or industrial views. We are not interested in persons locked up for acts of violence. All governments will use violence against those who resort

to it, and the issue has no significance except to partisans. But freedom to agitate new ideas is an issue of concern to all who cherish progress—by whatever means." It was an unusual and difficult task which confronted the committee. Almost no accurate facts are available. There was the added obstacle of partisanship, for in all of the countries save Russia many of these prisoners are Communists, while in Russia they are Anti-Communists. Reports on different countries covered in the pamphlet are not official, statistical summaries but accounts by individuals who have viewed the special situation involved or have in some way come in contact with it. The authors of these summaries include Henri Barbusse, Carleton Beals and Harry F. Ward. The pamphlet may be obtained from the International Committee for Political Prisoners, 80 East 11th Street, New York City, 25 cents.

THE GIFT OF A FORTUNE FOR EDUCATION

Had Russell H. Conwell, clergyman, newspaperman, educator, philanthropist, who died on December 6, put out at compound interest the money which he earned from his lecture, "Acres of Diamonds," he would have accumulated an aggregate of more than \$10,000,000, it was computed more than two years ago; and his returns since then have been not inconsiderable. Yet he died relatively poor financially, because "he invested his money in the lives of men." Nearly four thousand boys received an education from his lecture earnings alone, and many times that number went to Temple University, in Philadelphia, which he founded and maintained for years, and which, until his death, was still dependent to some extent on funds which he gave or raised. Born in Massachusetts in 1843, he worked his way through Yale University, and after a trip around the world, was admitted to the bar and practiced law for eight years in Boston. Then he turned, for a time, to newspaper work. He founded and owned the *Minneapolis Tribune*, was a traveling correspondent for the *New York Tribune*, and later became editor of the *Boston Traveler*.

STANDARD NUMBER FIVE

A Missionary Program in Every Bible School

1. **A Leader**
Choose some one to serve as missionary superintendent of the Bible School who will make time to plan and pray for this work.
2. **Instruction**
Every department of the Bible School should have systematic missionary instruction. Pictures, pageants, stories, impersonations, sand table work, curios, reading contests, study classes—may all be used as educational features.
3. **Prayer**
The information imparted to the Bible School should be used as a basis for simple, earnest, direct prayers for specific needs and definite persons.
4. **Giving**
Instruction and intercession should prepare the pupils to give weekly for the missionary work of the church. Small duplex envelopes are useful in stimulating systematic giving.

For suggestions as to other plans and material, write to the

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street, Richmond, Indiana

DAILY VACATION BIBLE SCHOOLS IN KOREA

Two hundred and forty-eight Daily Vacation Bible Schools were conducted in Korea last year. The attendance totaled 23,856. Of these 11,873 were boys and 11,983 were girls. In these schools 1,109 men and 894 women taught throughout the course. Most of these instructors were young people and many were Christian students from the various schools. The course of study was predominantly the Bible and such schools were conducted in every province in Korea. Already well-laid plans are being matured to have more and even better Daily Vacation Bible Schools during the coming summer. The schools are conducted under the direct leadership of the Korean Sunday School Association with the cooperation of the World's Sunday School Association and the International Association of Daily Vacation Bible Schools. Russell Colgate is the President of the latter organization and Thomas S. Evans, Superintendent. The International Association of Daily Vacation Bible Schools is now affiliated with the World's Sunday School Association in carrying on Bible Vacation schools in the foreign mission field.

PROHIBITION BENEFITS TO BE DEMONSTRATED

Defying the "wets" and all their friends to come out into the open and prove that the Eighteenth Amendment is a failure, the Anti-Saloon League of New York has issued a challenge and made a promise to the people of the city, state and country. Under the leadership of Arthur J. Davis, its State Superintendent, the League dares its enemies physically to face the prohibition issue. Then to prove that the lack of alcoholic liquors is of incalculable benefit to this country, Mr. Davis announces that the League will hold a "Showdown Exposition" in New York City next June at which the real facts of the "Booze situation" would be made evident to all.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
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JANUARY 21, 1926

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EDITORIAL

Please Meet a Friend We Have Found

DESPITE the saying that old friends are best, it is always exhilarating to make a new friend of whom we approve heartily and enthusiastically. We are thrilled with the sense of discovery, life is enriched, and we are eager to make our new-found friend known to others. It is very much the same when we read a new book that delights and helps us and which we can recommend unreservedly. We lose no opportunity to bring it to the attention of our friends.

We are now eager in our enthusiasm for just such a new-found friend. A modest, unpretentious little volume had been at hand for some time, patiently awaiting the convenient season which seemed never to come. Finally, on coming in from an evening meeting recently, we picked up the book and began a casual reading. Almost immediately we were made aware of a real discovery, and soon we were frankly captivated. We read on and on and desisted hesitatingly near the midnight hour, not having quite finished the thrilling story.

For story it is, and yet not a mere story in the commonly accepted sense. It is a beautiful romance of early Quaker life, but a romance dealing with historic characters and based on actual facts. It is entitled "Quaker Seekers in Wales" and is written by Anna B. Thomas of Baltimore. Being a Braithwaite she can not help but write, and write effectively. We feel deeply in debt to her for this beautiful narrative so well told.

It is rare indeed that we give editorial notice to the books that find their way to our desk for review. Why do we make an exception of this volume to which attention was twice drawn during the past year by appreciative reviewers? Because we firmly believe that this book has a mission for Friends. Many of us have often deplored the lack of readable books that would appeal to those whom we would arouse to a sense of the richness of their Christian and Quaker heritage—books that are not only readable but if possible, even entrancingly readable. We have books for the Intelligentsia but that is a small group in which few of us can qualify. But here is the kind of book we are always longing for. It has an appeal to all; to the unlearned and the scholarly and to all ages. No one can read it without having a new appreciation of the eternal verities of vital Christian experience as exemplified by pioneer Quaker heroes; and few, we venture to say, will read it without resolving to live more worthily of our heritage in meeting the issues of our day. The Wales and the

England of the 17th Century, including the period of the Great Plague, furnish the background of the romance, which is colorfully and realistically presented.

We are so strongly impressed with the great possibilities offered through "Quaker Seekers in Wales," a story of the Lloyds of Dolobran, that we are earnestly urging it upon the attention of our readers. It should be in our private libraries, and especially in those homes in which there are children and young people. Literature Committees of our Yearly and subordinate meetings might well purchase copies and keep them in circulation and our educational institutions should bring the volume to the attention of their students. The price of the book has been two dollars. To aid in distributing it "for the good of the cause," however, our Book and Supply House is making a special offer of the book at one dollar and seventy-five cents. We would rejoice to see it swamped with orders.

This is no mere advertisement of a book. Our editorial columns are not conducted for any such purpose. It is an announcement of that which, in our judgment, goes far toward filling the long-felt want for Quaker literature of substance that is at the same time popular and appealing. When some one else makes a similar contribution we will give it like announcement with equal enthusiasm. Meanwhile, buy, beg or borrow "Quaker Seekers of Wales."

From Bret Harte To Dr. Lew

FOR ways that are dark and tricks that are vain, the heathen Chinese is peculiar." So sang the gifted Bret Harte many years ago, on the background of his knowledge of the Chinese as obtained in the mining camps and frontier towns of California. It was a vivid characterization that became popular and has been often quoted. Perhaps it is as unfair as catchy characterizations are apt to be. We do not pass upon its truth, merely noting that it applied to the heathen "Chinese."

Before us is a copy of a remarkably impressive letter written us by a *Christian* Chinese—a letter written by Dr. Timothy T. Lew, President of the China Christian Educational Association to the members of that Association, the missionaries at work in China. It is written on the general background of the nationalistic outburst in that country and the anti-Christian movement endorsed and promoted by the National Student Union. The letter is illuminating and instructive throughout but is too long for us to reproduce, but there are a few striking phases to which we must call attention; not so much to throw light on the very

serious situation in China as to attempt to bring home to ourselves somewhat of oft neglected truth.

We do not remember to have seen a finer, fairer appraisal of an almost hopelessly difficult and complicated situation. Remember that Dr. Lew is a loyal Chinese who has long observed the indignities and injustices heaped upon his country by foreign nations; and is also a Christian leader, anxious to bring to his people the true Christian message. With the ability which only a trained mind makes possible, he sifts and evaluates the facts. With a sympathy and charity which come only from a deeply cultured heart, does he interpret those facts. Nowhere in the letter do we find a trace of dogmatism, of prejudice or of bitterness; only understanding love and the finest of Christian tact and courtesy throughout. To exemplify the noble spirit of the letter we reproduce the following paragraph:

"We must try to understand the psychology of the students of today. Of blind followers there are many, but the majority in many of the schools are really in earnest. They are living in an atmosphere charged with intensity and seriousness, and there is scarcely any humour left in their lives. The right approach to them is to be serious just as they are. In our effort to guide them we should

first win their hearts, and the first step towards winning their hearts is to show them our sympathy with their main thought in the present movement, namely patriotism. And the first thing to do in order to convince them of our sympathy is to feel with them the seriousness of the present situation. So it is necessary for every one of us to be extremely careful in our comments official and unofficial, social or personal, not to say anything that could be understood as making fun of their seriousness. Nothing irritates people more than to see people laugh when they weep. We are now facing a nation with a mournful heart and excited mind; we should not only stand by them in their rightful efforts, we also must stand by them with heads uncovered, with sympathetic reverence. Cases have already come to my attention when slightly humorous remarks have caused suffering and serious misunderstandings, making any attempt at guidance almost impossible."

Whether dealing with students or with people of maturity, and whether in China or in Indiana, how finely wholesome is such thoroughly Christian counsel! Paraphrasing Bret Harte we may say on the basis of such a letter that for ways that are fine and truth that is deep the *Christian Chinese* is peculiar; and may we all acquire more of his peculiarity!

The Great Discovery

BY OWEN E. PENCE

Reference has been made in these columns to the address given at the Friends Meeting House in Des Moines during the recent Iowa Student Conference. Penn students deeply appreciated the speaker and his message. Believing that Friends students and others everywhere would profit by the reading of it, I requested the speaker, Owen E. Pence, State Student Secretary of the Illinois Y. M. C. A., to reconstruct as well as possible what he said upon that occasion, with a view to publication in Friends papers. The following is the result.—ELIZABETH H. EMERSON.

FRIENDS of the Penn Delegation, and likewise of the local Des Moines Group: It is with a profound sense of satisfaction and privilege, for a reason I shall refer to later, that I join in your fellowship at this luncheon hour; symbolic as it is of that deeper interest in Christian Education which is the sustaining foundation of what is done in the colleges today. Most of our colleges upon Church foundation trace their beginnings back to a deep conviction about both religion and education which characterized the hardy pioneers who settled states like Iowa. This vital concern of Christian homes and people has shown itself in later years in an equally significant way in the tax-supported institutions; and in both types of colleges has resulted in the work of voluntary societies like the two Christian Associations, under whose auspices we have been gathered these days in Convention in Des Moines.

Perhaps eight hundred in all, members of student body and faculty of all Iowa Colleges and Universities, have been examining here together the situation as it exists in college life. Friends of the local Meeting will be interested to know that we have reached a time when students and faculty are sitting down together to work upon their common educational problems; and at a time when the question of what objective shall actually determine college policy and life is receiving more serious consideration than ever before. Every phase of college affairs is receiving scrutiny. Both the formal administrative and curriculum features, and the informal and voluntary field of so-called extra-curricular field of student activities, are being fearlessly appraised in the light of true educational values. One university president has said he felt that more than

50 per cent of the educational value for a student lay in the extra-curricular field of independent student enterprise. Consider the implications of such a statement, if true, for Christian Education.

Valuable as the Conference thus far has been, it has seemed to me that perhaps two aspects of the problem have not been sufficiently emphasized. The first has to do with the failure thus far to bring our discussions to a focus around some adequate unifying conception. We have intended our frequent reference to the development of Christian personality, to serve such a purpose. But we have not studied sufficiently what personality is, or just how its Christian development may be controlled and assured. A great local delegation like this one from Penn should therefore plan upon its return home to begin an actual inquiry into the areas of the life experience of student youth in which the problems of life-relationship and life-adjustment occur. It is in these areas of life interest and action that personality is given character and dimension. We must begin our solution with an understanding of their individual nature and their collective possibility. Personality is not a geometrical structure with four or more sides; it is a composite unity of experience capable of many diverse manifestations. Both what it is and what it expresses are capable of a characteristic motivation also which we call Christian. But to assure this Christian motivation is our problem.

We have perhaps missed another emphasis, sorely needed in the midst of the multiplying and often conflicting jargon of interests on every local campus—namely, the need of simplification and the cultivation of a reflective discipline. A Senior student wrote me, "Our days are too crowded here for reflection and consideration. I don't know where I stand now from religious and philosophical viewpoints. I'm just in a current of activity and haven't had time to look ahead to my own plans."

Upon his return to his Alma Mater, Brown University, for a recognition address, former Secretary Hughes made a masterful analysis of this need, saying, "To the extent that the college merely reproduces the rush and bustle of the outside world, and fails to yield opportunity for that quiet reflection that ripens judgment, it

is missing its chief opportunity for service in a tumultuous world."

Just here I think we ought to expect from the great Penn Delegation a special service and contribution, less to be expected from many other groups perhaps. With the wonderful tradition of quietism with which your great Communion has been historically associated, and with your clear understanding of the modern campus scourged by every form and fruit of activism, why cannot you give now to Iowa Colleges a creative leadership born of your calmer insight into the deeper values that are unseen?

By "creative leadership" I mean the union of a great conception with a fundamental need in such a way as to release life. The teeming life of our colleges with its boundless possibilities is to my mind cramped and limited; and awaits the liberation which your great enriching conception of worship can bring through its reinforcement of the reflective process in education. To achieve this would be a worthy task demanding your best.

AN IMPRESSIVE INCIDENT

May I refer to a personal incident from the life of a distinguished South American, Senor Navarro Monzo, of Argentina. As a literary and dramatic critic he had won Continental eminence through his writings in *La Nacion*. From the background of his Roman Catholic faith, he, with his good wife, explored the faiths of mankind in their earnest search for reality. For a time among the Greek Orthodox of the East they found refreshment. In England they learned of the Friends and attended their first Meeting. In America a week later Senor Monzo overheard me at breakfast

one Sunday morning saying I would seek out a certain Meeting House in Germantown for worship. For it has long been a custom of mine, though I am not a Friend, that upon traveling eastward I should stop off at either Haverford where Rufus Jones might perchance share his vision of the unseen at the Meeting, or at Germantown. And this morning Senor Monzo begged to go with me. There in the quiet of that Meeting where, though complete strangers, we were made so gloriously welcome by one who spoke, our souls relaxed in the presence of the Spirit. My friend arose! Child of the faiths of formalism, his hungry soul was filled with the refreshing reality of that quiet fellowship. He traced with strange power the story of his soul's long quest; and baptised us all with the unspeakable joy of his Great Discovery.

Back to a new leadership among the youth of a Continent he has gone, as Continental Religious Work Secretary of the Young Men's Christian Association. And his new source of Power, the quiet waiting on God, has gone with him.

The American Student that I know, distraught with his futile haste and the lure of false goals, needs also this same Great Discovery. The quiet spirit, and faith in its efficacy would work wonders for him. The God of Jesus cannot be heard in the din of the modern campus. The American Student whom I trust, as never in any former time, is blindly, sometimes wistfully, seeking a Goal greater than any definition of it he can phrase, or example he can visualize. We can, I think, by a creative demonstration in the compassable area of one campus, serve a universal need and a timely ministry of intercollegiate fellowship.

Interdenominational Student Conference

BY MARY K. ELLIOTT

The Interdenominational Student Conference held at Evanston, Illinois, December 29th to January 1st holds a unique position in the annals of American Student Conferences. About seven hundred and fifty students from one hundred and sixty-seven universities and colleges located throughout the United States met to examine the church in the light of the way of life taught by Jesus. Eleven denominations were represented on the executive committee and members of no religious sect were barred from the Conference although the problems considered more closely touch Protestants. Negroes, Canadians, and other students from China, Korea, Japan and the Philippines were present in limited numbers. Approximately three hundred non-student delegates had seats in the gallery and although few of the number were invited to speak in the Conference they exhibited keen interest.

Fifty percent of the conference time was devoted to open discussion from the floor. Churchmen or students who had been making specific investigations presented the following subjects in the successive sessions:

1. Unity of Purpose in the Churches.
2. A Look at the Church—An Appreciation.
3. Glimpses of the Church's World-wide Program.
4. Christianizing our Civilization.
5. Christianizing our International Relationships.

6. The Real Dynamic of Our Churches.

7. Interdenominational Relationships.

The addresses and commission reports furnished an introduction and a background for the subjects and questions to which members of the Conference body wished to speak. There was a wide divergence of opinion and, yet, remarkable tolerance, good-will, and a wholesome spirit of give and take made it possible for various points of view to be presented and for the group to secure definite discussion products.

In order to insure understanding and to establish a starting point, it became necessary to define the church. It was agreed that the church is an institution composed of clergy, officers, laity, real estate, buildings, furniture, boards, committees, etc. The purpose of this institution, it was agreed, is to bring what we call the Kingdom of God or of Righteousness to individuals and through them into the institutions of society and into every relationship of life.

THE CHURCH UNDER SCRUTINY

Some believed that the church has failed completely, that it should be scrapped and that the only hope of progress toward the desired goal lies in some other channel. The Conference was characterized by comparatively conservative thought, however. Everyone acknowledged that the church has fallen appallingly short in following the course of action

which Jesus would take. It has become capitalistic. It has built beautiful cathedrals instead of cleaning filthy slums. It has been the sanctuary of the well-to-do, not the shelter of the laborer and the needy. It has shunned responsibility for scientific study of social evils which would have led it to champion the cause of the oppressed, to reduce sexual immorality, to hear the plea of the children who should never have been born. At the same time everyone acknowledged that we are indebted to the church for preserving the historical Christ, for a world-wide program which is much greater than most students are aware of, and for furnishing an organ through which we may work.

If almost total reconstruction of the present church becomes necessary as we increase in our understanding of the teachings of Jesus, we may learn a lesson from the building of the great New York Union Station. The old building was not thrown into chaos by one great dynamic explosion. On the contrary, the tearing down and the rebuilding were directed with such care and efficiency that not one train was delayed during the entire period of reconstruction.

It is interesting to note that both the essentially spiritual and the essentially practical religious outlook were represented. The Conference as a whole could not, if it would, escape its mystical conceptions. Accompanying these, however, was

an earnest effort to maintain intellectual integrity and to find those principles and courses of action which meet human needs. In this connection such questions as the following were asked: How much formality should the church practice? To what extent should church services be Services for worship only? Should the laity be given opportunity for self-expression? Should the church attempt to give "ques" to other groups?

THREE OUTSTANDING TOPICS

Discussion of the church's responsibility centered especially about three subjects: The Church and the Race Problem, the Church and War, and the Church and Industry.

The problem of race relationships continues to be a deeply involved one. To adequately handle it requires a background of more scientific knowledge and a record of more actual experiments than we now possess. However, there was evidence in the conference of an earnest desire to face the problem squarely and seek its Christian solution. Members of all the races represented shared this attitude. A new, a broader, and a fairer mindedness in matters of race appeared as students recognized the sin of forcing western civilization upon the East, as they opened their minds to the value of other civilizations and other than American points of view, and sanctioned the new policy in foreign missions.

The sentiment against war was irrepressibly strong, although individual attitude in case of war varied. There was a unanimous impatience with passive resistance to war and an earnest desire for plans and leadership which would actively promote peace.

The Church and Industry is so large a problem that it is hoped subsequent conferences will be held to consider this subject alone or special phases of it. Here students realized more keenly than in any other discussion the inadequacy of their knowledge. They had merely "impressions of ideas." The group was convinced that Jesus' way of life would remove economic evils if we only knew it and industrial situations well enough to see the application of the one to the other. There is hardly a greater field in which to find life by losing it.

As indicated by its title and the sects represented, the Conference was interdenominational but sect distinctions were gladly and readily forgotten. The youth of this country is quite as impatient of such distinctions as the Christian converts of foreign lands who have denominationalism thrust upon them. Youth not only wants to forget the reason, or perhaps it were better to say, the excuses for the existence of different groups called Baptists, Methodists, Congregational, Episcopalian, Presbyterian, Friends, etc., but it wants creed, dogmatism, and the everlasting harping on divisive doctrines put in the

background. Why can we not have more of the spirit of the National Miners Union? It does not ask whether you are Chinese, Japanese, Negro, or American, or whether you are a political heretic or social revolutionist. It asks: Are you a miner? Is it not enough that we are all working to bring the Kingdom of God on earth according to the way of life taught us by Jesus?

YOUNG FRIENDS IN ATTENDANCE

The following young Friends were delegates to the Interdenominational Student Conference:

Penn College—Edwin Newman, Frances Andrews, Martha White.

Friends University—Juliet Reeve.

Nebraska Central—John Ferguson, Guy Solt.

Williamette University (Oregon)—Ann Silver.

University of Michigan—Elizabeth Conard. Wilmington College—Esther Underwood, Marvel Bernard.

Earlham College—Lucille Hollett, Paul Coppock, Mary Elliott (and Pacific).

Ruthanna M. Simms, Secretary of the Home Mission Board, was present as a non-student delegate. On the evening of December 31st the Friends group had dinner together and discussed the significance of the Conference to Quakerism, Young Friends' activities and the particular campuses to which its members would return.

NOTEBOOK MISCELLANIES

We must work through our growing personalities.

The *personal* and the *social* gospel are identical.

To Jesus the Kingdom of God meant *everything*.

Let the churches stop competing if nations are to stop warring.

Our present method in the church is no more sacred than each method which has preceded.

The church is no longer a spiritual hospital—it is the socializer of a group or community.

The church has been too satisfied with the "status quo."

"You can not grow in here" has been the attitude of the church toward growing minds.

Seek conscious and intelligent rebellion against things as they are.

The church has kept a historical museum rather than a living zoo.

The thought of Jesus has become one sweetly solemn thought, upsetting nobody.

What shall it profit the church if it gain the whole world of Gothic arches and glass windows, if it lose its own voice?

It is the responsibility of youth to give to the church what no one else can give—fearless, honest criticism.

An open mind is a wonderful thing to let loose in the world.

Some constructive criticism can be done best with an ax.

If you have the word of God, get up and give it.

The church has been the prolific mother of ugly ducklings, as Luther, Fox and Wesley, for example. There is no sign of the number diminishing.

The church of Christ has always been a youth movement.

The church has had the persistent capacity to rediscover Christ.

Jesus is the contemporary of each generation.

Can we use the church? Can we use Niagara Falls?

The church lacks confidence in man's individual revelation.

Every institution is corrupted by a conspiracy of its critics and its devotees.

There is no revolt of youth in America because of an illusion of success and virtue.

The greatest problem of modern man is his group life.

Our denominationalism is immoral worship of church fathers.

We generally choose corruption rather than crucifixion.

It is not easier for the average secretary or bishop to be a Christian than for a camel to go through the eye of a needle!

I believe in missionary enterprise not so much to Christianize heathen but Christianity.

Our religion is not teaching repentance for the significant sins of western life.

Christianity is a religion of the minority which they have tried to force upon the majority and thereby corrupted.

We have molded our Christianity to sanction everything we do.

Do you hope to live in the world or to escape?

We seek not only freedom from creed but freedom to build.

Our goal is a better world here and now—the Kingdom of God on earth.

Every communication and transportation does not make a neighborhood. It comes with mutual sharing and desire for fellowship.

We must make it better for people not to be born than born feeble-minded.

The one great sacred thing is human personality.

Be willing to go to smash for the program of Jesus.

Trust the individual for details of his personal religion.

The value of what you do is based on the religious significance you see.

The church, having cut out mammonism, will find fellowship with laborers, outcasts, and youth.

Every conference should be an exchange of significant samples of life.

Have a project Christianity.

"Our Father" should grow to involve a consciousness of *all* mankind.

Truth must be incarnated.

We can not be a Christian church and a pagan government.

Every baby is a potential revolution.

Christmas in the Mountains

BY J. EDWARD RANSOME

December with us in Tennessee is an unusually busy month, since generally the roads become impassible for cars and we have an extra amount of traveling to do in preparation for Christmas which has to be done with a horse. This year with the new Meetinghouse in prospect, and with the actual beginning of the work of excavating for the basement, December has been about the busiest month we have ever seen. In fact, it has been hard to know just how to divide the time so that no interest was slighted too much.

The digging of the basement went pretty well at first until we got down about three feet when we struck hard pan which refused to yield to the sharp point of the plow, so we were obliged to adopt that slower process of the pick. We were unable to get all the large size timbers we needed at the sawmill so had to resort to the broadaxe and hew them by hand. It had been a good many years since I had used a broadaxe, though I once had considerable skill in the use of said instrument, but I manned it with the result that the otherwise unavailable timbers are on the job and are fairly respectable timbers at that. During November and December about \$400 has come in to apply on the Meetinghouse, reducing the need from \$1300 to \$900.

This has been the greatest Christmas we have seen for these people. Gifts began coming early for which we were thankful, since it gave us more time to mark and arrange them for the different communities, but while they began coming early, they continued to come until after Christmas. The ones coming after Christmas were for the most part clothing which is always acceptable and which helped to meet needs not otherwise met.

Our mail carrier who usually makes his daily trips on horseback, was one day obliged to go with two horses and a farm wagon so that he could bring our parcel post packages. Twice I had to go to Madisonville, 12 miles with wagon, after freight and express. Other packages kept coming along one or two a day for several weeks: The presents came from Maine, Vermont, Massachusetts, New York, Maryland, Virginia, North Carolina, Ohio, Indiana, Michigan, Illinois, Wisconsin, South Dakota, Iowa, Kansas and Nebraska—sixteen states in all.

The first tree entertainment was held on Tuesday the 22nd at Roger's Chapel, ten miles from here, and such a day to start out! The roads were terribly muddy and it was raining. We were obliged to get started promptly at 7 o'clock for it takes three hours to make that trip over Cane Creek Mountain when the weather is good and the roads dry. When we were

nearly to the top of the mountain, the rain changed to snow so that we made the remainder in a driving snow storm. Arriving about ten-thirty, we found the tree up, a nice hemlock tree, a good fire in the stove, and plenty of children and older people ready to help, so that it did not take long to trim the tree. The Belchers had arranged a short program, Mr. Belcher is superintendent of the Sunday School. Nearly everyone came early so we began the program about 12 o'clock. Of course it was hard for the children to wait longer and then we were thinking about the long trip home. The distribution of gifts was interesting indeed. So many faces brightened up as their presents were delivered to them. We were urged not to face that storm but to stay over night, which of course we could not do in view of the fact that we were due at Farr's Chapel at the same time the next day.

Wednesday was a better day as the sun shone bright, and the trip was not quite half so long, so we were able to perform our pleasant duties with much comfort to ourselves. At Farr's Chapel we have the largest membership of any of our points, consequently the largest load, and our new spring wagon was loaded to the limit. (It was necessary for us to buy a new spring wagon for our Christmas work this year since the old one was worn out and unsafe.) The local workers, assisted by the school teacher, a likeable young man from a neighboring community, had prepared a very good program which was rendered in a creditable manner, and in the distribution of gifts many people were blessed. The children who otherwise would have had nothing extra for Christmas, received not only toys and games, but some good warm clothing which was much needed.

There has not been since we have known these communities, such a quiet Christmas with so little drunkenness, and no disturbances at public gatherings.

On Thursday we went to Maynard's Chapel, the community where for four years Pearl Redding has been teaching. This is only about ten miles for the round trip, but such a road! It is absolutely the roughest road we have to travel, though an interesting community when once you have arrived. Miss Redding had a splendid program prepared which was well rendered by her school children, with the addition of music by a male quartette from a neighboring community. They had a nice cedar tree which was attractively trimmed; and here as elsewhere, the children and older people were remembered by appropriate gifts which helped to bring them cheer.

On Friday we went to Chestnut Valley which is the point easiest of access from our home though about equal in distance with Farr's Chapel or Maynard's. Sophia Pribbenow is in her third year's work in the community and it seems like quite a different place from what it was before the Meeting was established there four years ago and the school three years ago. Miss Pribbenow had prepared a fine program which brought to light real talent in some of the children as well as showing the value of well trained leadership for children.

Both Miss Pribbenow and Miss Redding are inspiring boys and girls to high ideals, and they in turn are reaching out after a better fitness for life.

As at the other places, the presents were one of the features of the day and it did us good to see how much happiness could seemingly be wrapped up in packages and untied by eager hands.

We had left Oak Grove until Saturday because some place must be left until then, and that is home, so we planned to give Saturday to Oak Grove. The day before, some of the men had gotten a nice cedar tree and put it up so that part was all done, and the men and boys came over to the house and helped to carry over the presents and trimmings. The women were at the Meetinghouse and helped to put them on the tree. Since we have so much on hand during the weeks before Christmas, we do not have much time to devote to preparing programs but one of our local workers became responsible for the program here and got up a good entertainment which was well rendered and received. Here as elsewhere, the gifts were an important feature and though the house was crowded so that the standing room was taken and still there were people outside, yet the order was perfect. It was a bit hard for the distributors to perform their errands, though they did it in a creditable manner.

It was fortunate indeed that there were more gifts than usual this year since the need is greater. The extreme drouth of the summer cut the corn crop about two-thirds and many other things were but half a crop. While Christmas is always a great event, this year it has brought more cheer and been a greater blessing than ever. In one family where the father had been sick for many weeks and the family (seven children) was almost destitute for clothes, some of the things that were sent found their way and brought a good deal of comfort.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes, up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. Geo. H. Hakes, 290 Broadway, New York, N. Y.

WHERE NEW OCCASIONS TEACH NEW DUTIES

Forward Movement At the Old Springfield Meeting in North Carolina Announced

One of the prominent landmarks of Quakerism in North Carolina is Springfield Meetinghouse, situated about one mile south of the thriving little city of High Point. For one hundred and thirty-six years the church at this place has been a center of enlightenment and spiritual power. Established shortly after the Revolutionary War, it was for many years the only place of worship in a large territory. During the thirties, forties and fifties many strong ministers and leaders were members of this meeting, among the number being Abigail Albertson, Mahlon Hockett, Nathan Hunt, Dougan and Asenath Clark, John Carter, etc. Matthew and Hannah Coffin were the first clerks of the Monthly Meeting. Following the Civil War the first Normal School in the State was held here, Joseph Moore of Indiana being the Principal. Here the first Model Farm was established and did great work for the improvement of agriculture in the State. It is also a matter of history that the first Bible School in North Carolina was organized at Springfield. For nine years during the post-war reconstruction period Allen Jay resided at Springfield and was an outstanding spiritual leader among the people. The work of the Baltimore Association is still remembered with sincere gratitude.

From this center has gone out a remarkable group of men and women who have been and are today among the leading citizens of North Carolina and other states. Among those who removed from Springfield to Indiana we might mention the following: Phineas Albertson, Jeremiah Pickett, Joel Gilbert, Josiah Bell, Josiah Nixon, John Newman, John Jackson, Robert Hodson, Jonathan Bond, Eleazer Beals. Outstanding names persisting at Springfield and also found in other States are Blair, English, Tomlinson, Mendenhall, Millikan, Hayworth, Kersey, Johnson, Hunt, Carter, Anderson, Vestal, Wheeler, Holton, Hedgecock, Pope, Wright and Frazier. Springfield has indeed been a feeder for many communities of Friends in the West. Also from Springfield other meetings have been set off, notably High Point and just recently Archdale.

The phenomenal growth of High Point and the increase in population in all suburban districts, including Springfield, make it imperative that church equipment keep pace with the population if the spiritual needs of the people are to be met. Despite the fact that Springfield has set off other meetings the membership is growing, 62 persons having been received into fellowship during 1925. The present membership is 304. The Bible School is grow-

ing rapidly, the attendance for the past few weeks being around 200. It is obvious that the present meetinghouse, erected 68 years ago, is inadequate to meet the present needs. The time is evidently ripe for Springfield meeting to go forward. In order to make provision for the larger work and enter the open doors it is imperative that a new meetinghouse, well equipped and suited to the needs of the community be erected. To do this will cost approximately \$20,000. It is not the purpose to change in any way the exterior of the old meetinghouse, but preserve it for community and Bible School uses. It is planned to make the new meetinghouse a memorial to the many great and good persons who lived and labored there for the Master in days past and gone. Contributions will be gratefully received and special notice given those who contribute in memory of some beloved ancestor. Any persons desiring to communicate in regard to the matter may write to Elva J. Blair, Clerk of Springfield Monthly Meeting, or to Clara I. Cox, Pastor. Address: High Point, N. C.

CHRISTMAS FESTIVITIES AT INSTITUTO PENN

Cora Hendrick, missionary at C. Victoria, Mexico, writes of the Christmas activities at Victoria.

"This year we did not have a tree for the girls. On Wednesday night the Sunday School gave its annual fiesta in the church, Thursday morning the Sunday School treat was distributed in the church, and at two o'clock the service for the poor was held and food and clothing distributed. The Sunday School contributed more than \$40 American currency for the relief work. At noon on Thursday all who were going home took the train and Thursday night those who remained attended a native Christmas festivity held at the home of one of the school janitors.

"This morning the boys came back sound and well although some were barefoot and looked like the pictures of the prodigal son. A terrible 'norte,' the worst for thirty years, struck us Sunday night. The trees still in full leaf were bent to the ground with a heavy load of ice. It sleeted and rained and froze until it seemed the trees might all be killed, but it lasted but two nights so very cold so we hope they are not destroyed. It will be difficult to measure the extent of the damage to the trees until spring."

EVANGELISTIC MEETINGS AT WILLIAMSBURG

Evangelistic meetings conducted by the pastor, Clinton M. Pearson, will begin Sunday, January 24, at the Williamsburg, Indiana, Friends Church. Anyone who is near enough to attend the meetings are invited to come. The meetings will continue two weeks or longer. The prayers of the Christian people are requested for the success of the meetings. CLINTON M. PEARSON, Pastor.

QUAKER AMBASSADORS IN HOMELAND

A. F. S. C. Office Gives Graphic Sketch of the Friends Center At Ithaca, New York

Friends will remember the Quaker Embassy which Susan Hoagland and Mabel Crouch started in Washington, D. C., last year where foreign students and members of legations found such a cordial welcome, and many opportunities to become acquainted with men and women of different nationalities and ideas. We know of many delightful hours over the teacups and around the cheerful fireplace that these foreign residents enjoyed in our national capital.

There seemed to be more opportunity to get in touch with worth while foreign students at Ithaca; so last fall our friends moved to 122 Eddy Street, Ithaca, and have held Open House there for all those students, American and foreign, who are interested in developing cordial and friendly understanding between nations and races.

Their reports tell of contacts that they have made with the members of the Cosmopolitan Club, of the Society of Friends resident in Ithaca, and the Friends who are students at the University. Every First-day afternoon at least fifteen or twenty students representing several nationalities call informally, and during the week there are always guests for lunch and supper who are finding the cordial hospitality of this home to be a real part of their college life.

It is too easy for American students, in their happy-go-lucky camaraderie of spirit, to be satisfied with friends of their own race. They forget how utterly alone and unhappy a group of foreign students must feel when it realizes that it is ignored by the other students. The writer knows of an incident, occurring in one of our colleges, where a group of Chinese students gave a party for the American students in the Engineering Course. Sixty Chinese were eager to share hospitality with their fellow students: Not one American came to the party until workers in the College Y. M. C. A. personally hunted up a number of them and insisted that they attend it.

Can we wonder that foreigners, hurt by such indifference and rudeness, find it hard to believe that Christianity makes people loving and generous?

But Susan Hoagland and Mabel Crouch are slowly but surely proving that American students are eager to "make friends" with the foreigners within their college gates. It is interesting to read of the readiness of a young Southerner to meet two splendid Negroes, one from Liberia and the other from Sierra Leone, who are studying at the University this year, and of the Chinese evening which members of the Girls' Cosmopolitan Club enjoyed on Thanksgiving.

German, Hindu, Polish, Turkish and Russian students are frequent visitors. They quickly learned to meet the spirit of this enterprise. Susan Hoagland told them one night, when she and Mabel Crouch were guests of the Cosmopolitan Club, that they had come to Ithaca, not as missionaries, but simply as friends, to know more about them, their countries, their religions, their impressions of America, and their ideals as compared to ours. She told them of the Centers established by Friends all over the world for this same purpose—developing international good will and understanding. And these foreigners at Cornell are co-operating nicely.

President Farrand, of the University and a number of the professors, have expressed their appreciation of the work which our friends are undertaking and are helping them with it in so far as they are able. And we are told, also, of the fine assistance which Oliver Frazer, the pastor of a Friends' Church not far from Ithaca, is constantly giving them.

Recently they entertained Mlle. Madeleine Lelievre of Lenons, Tarthe, France. She is here on a fellowship given by the Rockefeller Foundation, to study the education of women in public and private institutions. She has been spending a week at each of the women's colleges in this country. She explained that France has an organization by which, should any one of us wish to visit France, he or she might go to the Association Francaise, whose representative is stationed at Columbia University in New York City, and receive letters of introduction to the persons in France who might know most of his special interest there and who would try to get him in touch with the French people most interested in international friendships.

On Christmas day Mabel Crouch and Susan Hoagland had as their guests a Chinese, a German, a Norwegian, a Russian, and a young American Friend.

Our friends have suggested that a list of the Cosmopolitan Clubs in different cities and college centers be published in the Friends' papers, so that Friends would visit them when in such places. They would always be welcomed, and in this way international friendships would be constantly widened.

GOD KNOWS

Through all my little daily cares there is one thought that comfort brings whenever it comes; 'tis this: "God knows." He knows indeed full well each struggle that my hard heart makes to bring my will to His. Often when night time comes my heart is full of tears because the good that seemed at morn so easy to be done has proved so hard; but then remembering that a kind Father is my Judge, I say: "He knows," and so I lay me down with trust that his good hand will give me needed strength to better do His work in coming days.

SPEAKS ON VOYAGE OF LIFE

Five Great Lessons from Shipboard Brought to Congregation by Chas. Woodman

Taking as his theme "The Voyage of Life," Charles M. Woodman of the West Richmond Friends Church preached a strong sermon Sunday morning, January 10, based upon experiences which came to him while on shipboard en route to and from Europe this last summer. Within the miniature and cramped life on board a steamer's deck he had brought to him the following five lessons which have a deep meaning, and a perspective for real life.

1. There is a solidarity to the human family in spite of the divisions made by race, religion and nation. On board ship there are the first, second and third class passengers. The limitations within which they can move are fixed. But they all come together in worship, and when the danger signal sounds; they are under one pilot and they have one destination. This is not unlike life which has its perpendicular divisions marked by race, nation and religion, and its horizontal divisions known as the upper, middle and lower classes. Together they make real life seem much like a crossword puzzle which is well nigh insoluble. Yet in spite of all this, all are on a common voyage whose starting point is birth and whose landing port is death. All are subject to one higher power.

"There is a divinity that shapes our ends, Rough-hew them how we will."

2. In the midst of life's gaiety and light-heartedness, a realm of mystery, awe, and wonder lies just beneath the surface, just within the outer portal. I shared while on board ship in an evening of festivity, and frivolity in preparation for which the costume-makers had been busy, the fun-makers taxed to their originality, and impromptu clowns sprang up from every corner. The ship's orchestras worked overtime, and couples ridiculously clad marched and counter marched over all decks. I watched this gay throng, then I stepped behind a life-boat, and turning my eyes toward the great deep I found myself in another world. There were the black waters, the churn of the waves below, the sheen of the moon across the waves, the great moon and the bright stars above—the stillness and the mystery of a summer night on midocean.

How like life! It is crowded full of "jazz," but the funeral march is at the door. There is a smile on the face and a joke on the lip, but beneath are hearts that break and shoulders that strain at their loads. A man is a jolly good fellow, but he bears a burden that crushes. Here

is life full of play and festivity, but also and at the same time a mystery that baffles the human mind. Here in time we play jig tunes, but in the heart are responses to tunes that harmonize with the infinite reality. Here is man fickle and frolicksome, here is God, a sense of awe and wonder. Here is human depression, but here also is the divine radiance in the human life.

3. The officers on ship were gracious and kindly, pleasing to meet, frequently moving in the midst of the gay throng, but all of them subject to call from the bridge, where they guided the human freighted ship by the knowledge of the stars. So I found myself observing that in the midst of life's noise and confusion, its bustling throng and jangled voices, there move those spirits calm and serene, who get their orders from the sky and who wear the inward insignia of a higher order. How grateful should we be for those great spirits who live with us, yet above us, who comply with our bothersome littleness, but are quick to heed the commands that come from above and beyond our pettiness!

4. There were two masts on the ship, and as I approached her in the tender which brought us out from the dock I found myself asking, how much progress would she make as a sail boat, this great ship which if placed on our streets would reach more than two blocks. I would have been a long time getting home if she had been dependent upon the winds for her method of propulsion. In this mood I went on board, and after some days of the voyage I visited the hold where the ship's great engines were ceaselessly driving those great shafts which reached to the stern of the vessel two hundred and ninety feet away. There were four of these, each twenty-one inches in diameter. Here was the secret of the vessel's speed. She had a power within. She was independent of the breezes and the storms, and the currents and the tides.

Again I found myself facing a condition in life. There are those who depend for their goals in life upon the fitful winds of circumstance, upon environment, upon the setting in which fortune has placed upon them. There are others who depend not upon outward circumstance, but upon the hidden inner secrets of personality, upon the power in the heart made great and efficient by a purpose expressed in love for the Great Soul, Jesus Christ, and in the power of a lofty idealism, the idealism of a Christian faith.

5. The great vessel went in the strength of her own inner power until she reached the seaport of her destination. Then she stopped and took on board another person, the pilot. The captain stepped to one side; this man took the wheel. He piloted her into port. It reminded me of those words of the Master to Peter when he said, "When thou wast young, thou girdest thy-

self, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not."

When the vessel reached the dock I noticed another striking thing and wonderfully suggestive of the voyage of life. Four little tugs came to the assistance of the great vessel on one side. They poked their bows against her great sides and pushed with all the force they possessed. Then on the other side three other little tugs were fastened to a line thrown from the vessel and these pulled with all their strength. Slowly and almost imperceptibly the great boat yielded to the effort and was swung into position, and tied to her dock. These little boats reminded me of those helping hands of friendship and love which are so indispensable when the crisis moments of life come, moments when our own hands fall helpless at our side. Then it is only the helping and sustaining hands of friendship that can bring us to our rest in peace.

Thus was life lived in miniature upon the decks of a great ocean liner, and out of it came deeper insight into the meaning of spiritual experience, and greater strength to sail life's voyage worthily.

H. ALMA SWIFT RETURNS TO BUFF BAY

"It has taken a little time to adjust myself to the many duties in connection with my work and it has seemed quite out of the ordinary to be scheduled by home folk for the month of December, but I enjoyed it and went where I was told and had addresses of welcome read to me and received the many gifts and listened to the hearty thanks to the Heavenly Father for returning me safely.

"This part of the Central Station has done very well. The boys in the Home have improved and have kept their high standards and progressed on every line. The girls in charge almost collapsed but have picked up and gone on and carried through a fine Christmas pageant.

"We had a very nice watch night service at Orange Bay and Spicy Grove. One of my horses could not be found so I had to hire a truck and the workers and older boys went to the watch night service. I really feel the need of a car for personal and church needs as I have to go many long journeys especially to help in the work at Amity Hall and Seaside while Miss Andrews and Miss White are away on furlough. If it is a need, God will supply it.

"The finances at Orange Bay I think will equal last year and there are three adult members to take into the church at the next monthly meeting. The spiritual life, as evidenced by testimonies in a meeting at the close of the morning service Sunday, is excellent. Several of the pupil teachers have passed successfully their examinations and

OBSERVATIONS FROM CHINA

Lloyd Balderston, Representing A. F. S. C., Gives Early Impressions in Vivid Report

The American Friends Service Committee recently received Lloyd Balderston's first report from China, embodied in a letter dated Shanghai, December 12, 1925. His letter is quite full of details, and we have had to cut it somewhat.

"I have been in Shanghai now three days and have made a number of contacts....I have visited most of the parks and playgrounds. Not all have the offensive signs of which we have heard. The notice about dogs in the water-front park is on a separate signboard from the one which says that 'This park is for the exclusive use of foreigners.'...Incidents are reported every day showing the insufferable conduct of the worst sort of Anglo-Saxon. For instance, a 'Y' man who has just returned from a visit to Hong Kong, witnessed the following: Two rickshaws were side by side; one coolie accidentally jostled the other, who was pulling a young westerner. Urging his coolie forward, the young fellow rose in his carriage and kicked viciously at the old gentleman in the other rickshaw.

"I called first on Dr. Harold H. Morris, brother-in-law of Henry Scattergood. Next I saw Barnett, of the Y. M. C. A., who took me around and introduced me to several others, one of the men being Egbert Hayes, to whom I also had a letter from Joseph E. Platt. Egbert Hayes was born in Soochow, and has been of much help to me. The name of Rufus Jones on my credential stirred him. Through him I met Miss Mayhew, of the Hostess House of the Y. W. C. A. She promises to bring together a group of women workers to discuss some of their problems."

Lloyd Balderston goes on to tell of meeting a number of other Chinese and American men, and of the assistance which they all are giving him. He tells of one man, a Dr. Lobenstein, who with Henry Hodgkin is Foreign Secretary of the N. C. C. Dr. Lobenstein is anxious that a lot of young idealists come to China as engineers or in some other self-supporting capacity and bring their idealism to bear in connection with their bread-and-butter work.

the day schools have kept up well. Altogether I think the work has been done well.

"The next great event will be the marriage of Charles Vincent and Mabel Parboosingh. We have been having house repairing as the only place he could get at Buff Bay required much repairing and some of the second hand furniture had to be refinished. In the midst of our Christmas preparations we have been having new home preparations, both of which are a great joy."

In commenting on that, Lloyd Balderston says: "I think there is meat in that suggestion. It is entirely in line with the matters which are now so live in connection with the work of our Japan Mission and the finding of recruits for it."

He mentions watching two soccer games, one between schoolboys evidently English and American, and the other between Sikhs—"Great bearded fellows, mostly in their bare feet"—going on in one of the parks which he visited. Two teams of small Japanese boys were playing baseball. A few strollers were in evidence; but "the general impression over the whole 30 acres was, that it was empty. This park is supported by taxes laid equally on all the people of the settlement, 80 per cent of which are paid by Chinese. The French concession is under separate government. They do not exclude Chinese from their park, but grant its privileges on application and issuance of a card of admission.

"I have been to the Community Church, with its preliminary Bible School. The service was the Christmas service of the school, as the school will close in a few days for the holidays. Each department had some part; and it wound up with a carrying of gifts to the platform by the children. These are for selected charities, mostly connected with the Russian refugees. Perhaps 200 children and 250 adults were at the service.

"Dr. McCracken took me home to dinner. Other guests were Dr. Oat, from Canton Hospital, and his wife; and Mrs. Fearon, wife of the head of the Canton General Hospital."

Lloyd Balderston was planning to go to Foochow when he left Shanghai, and then on towards Canton. At the time he wrote this letter he felt that it was quite out of the question to move toward Peking; as various factions were making disturbances in many parts of the area crossed by the three lines of travel northward.

MISSIONARIES JOIN PALESTINE CRUISE

Following a few days of hurried preparations, Alsina M. Andrews and Mary E. White sailed from Kingston, Jamaica, on January 9 for New York City where they will join the *Christian Herald* Palestine Cruise party, sailing from New York this month for the Mediterranean and visiting points in Palestine. The party expects to reach Jerusalem about the middle of February, and our Jamaica missionaries will have opportunity to visit the Friends Palestine Mission at Ram Allah.

During their absence from the field, the work at Seaside and Port Antonio will be carried on by the other missionaries and their helpers. J. Luella Hoover and her mother have moved from the Mission Home to the home occupied by Miss Andrews and Miss Hoover will have charge of the work in the Happy Grove Girls School during Miss Andrews' absence.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

VISITING IN TENNESSEE

Editor THE AMERICAN FRIEND:

Having recently visited the Meetings in Tennessee belonging to Wilmington Yearly Meeting, including the schools and Meetings where Edward and Daisy Ransome are serving as pastors, I want to say I believe but few people can appreciate the real worth of the work that has been done, is being done, and more, that could and would be done if it were possible, by those who are serving us as teachers and preachers in Tennessee.

First, the Ransome home is a real home to the teachers, preachers and all visiting Friends.

After having gone with them to all their appointments, up and over and down the mountains, over the rough places, narrow and muddy places, I decided not many would think they could go regularly as they do, to all these appointments. No matter what the weather, they go sometimes on horseback, or in a narrow buggy with no top because of the danger of upsetting, or in a real Chevrolet, as the case or circumstance demands.

One is greatly impressed by the goodly number of children in these mountain schools, and especially by the two teachers, Pearl Redding and Sophia Pribbenow, who are doing such splendid Christian work among the children. How this section does need more consecrated Christian school teachers.

The recent drouth hit these people hard. One is made to marvel sometimes when he sees how little some people can really exist upon, and seemingly be very happy and hospitable, and how much others think they just must have.

One day while in the Ransome home, (although they both seem very happy all the time) Mr. Ransome gave a sudden outburst of great joy. I did wonder what had happened. He informed me he had received a letter saying \$300 was to be sent for the building of the new Meeting house at Oak Grove, that this would cut down the amount needed to one thousand dollars, and now he was going to commence digging for the basement as soon as possible for he believed the needed amount would come. Surely some one will see that this needed amount to complete this church does come. What a great privilege to have been able to have planted your life in the soil, in this fruitful and needy field! The new Meetinghouse is greatly needed here where a large number usually come.

Then while at Friendsville, I could see plainly why Friendsville Academy should

exist and also the great need of financial aid from Friends who could be of some real substantial help towards making possible great opportunities for youth. The boys and girls of the mountains, many of them, need so badly to get away from their environments and learn just the things they are getting there under that splendid group of teachers and workers.

Frederick Nixon and wife I found doing double work, teaching in the school and serving, I think, three other Meetings besides Friendsville. These people, Luther Warren and others deserve special mention, because of the splendid work they are doing although at a sacrifice to themselves financially.

Maryville, Knoxville and Lost Creek Friends Meetings were visited. I found great interest and a desire to "hold fast the faith" among all. Isaac Stanley is serving Knoxville Meeting at present as pastor, but is so occupied with his school work he has time to do but little family visiting. They believe if they could have an all time pastor to visit and gather in, much more good would be done. They have some good strong members there.

I shall always think of the kindness of the people of Tennessee with great joy and delight.

JANE M. CAREY.

Wilmington, Ohio.

ERRORS CONCERNING THE NATIVITY

Editor THE AMERICAN FRIEND:

Sweet and inspiring are the memories that cluster about the little town of Bethlehem! One fact makes them of perpetual interest to us—their relation to the world's redemption.

The Advent in a manger, the angel's announcement to the shepherds who quickly made their visit; a star, signaling to the wise men of the Coming, are themes for the poet and for our most attractive and beneficial literature.

We would not do anything to check the flow of such beautiful thoughts as we have so recently read, concerning The Nativity. We may, however, contribute to a more accurate order of the events connected with it. In some poems and articles we notice that the angels and shepherds are too closely associated with the star and wise men. While both are facts in the events of the Advent, there were differences of time, place and some objects of the visitations.

1. The announcement by the angel and the visit of the shepherds, were closely connected with the Birth. This is seen in

the words, "*this day*," and the quick response of the shepherds who found the Babe in the manger, as was told them."

2. The star may have appeared at the same time of the angelic announcement, but not in the same place. It appeared to the wise men "*in the east*," perhaps in Persia. When the wise men saw it they began to prepare a journey to Jerusalem—not to Bethlehem—to inquire "Where is he who is born King of the Jews?" Matt 2:1,2. It may have taken them almost three months to reach Jerusalem. When on information, they started to Bethlehem, the star which they saw in the east reappeared and directed them, not to the manger but to "*the house where the young child was*." Matt. 2:10,11. Had the wise men's visit been at the time of the shepherds', they would have found Him in a manger, and Herod would have been earlier apprised of The Nativity, and put into operation his cruel edict against "all children two years old and under." Matt. 2:16. These, and associate facts, show that the events connected with the angels and the shepherds are disassociated in time and place from those of the star and the wise men.

If these views are correct, then it is an error to associate the angels with the star or the shepherds with the wise men. From the two visitations, we may infer that,—

1. Where men have not written Revelation, God commands the physical universe to instruct them, that, *He* is, and of His gracious interest in humanity. Rom. 1:18-20.

2. To those who have His written Revelation, He sometimes sends the angels to interpret the written terms of His great salvation, and,—

"Heaven comes down our souls to greet,
While glory crowns the mercy-seat."

J. BRANDT WOLFE.

Salem, Indiana.

THE NEW YEAR

BY ELIZABETH LLOYD GILBERT

The little, snow-white New Year
Stands knocking at the door;
The path ahead, which he must tread,
Has never been walked before.

Its way will run through sunshine;
Be black with clouds of fear;
But this we know, that all must go
On this path with the infant year.

We cannot say that we will not go;
Nor turn back on the road;
But each fleeting day, must walk life's way,
No matter how heavy the load.

We will trust the One who leads us,
For his feet the rough path have trod;
We will follow our Guide, nor turn aside,
Till we reach the city of God.

Damascus, Ohio.

QUAKERDOM • AT • LARGE

The leading article in the January number of *The Indiana Teacher*, official organ of the Indiana State Teachers' Association, is entitled "Indiana's Quaker College," and presents, with the aid of numerous illustrations, a description and interpretation of Earlham College.

Hazel M. Dixon writes us from Haydock, Iowa, saying that she is very desirous of attending the World's Christian Endeavor Convention to be held at London in July. She is wondering if there are other Friends contemplating going, and would like to hear from any prospective attenders.

A note from Sylvester Jones accompanying the renewal of his allegiance to THE AMERICAN FRIEND says: "We are enjoying life here immensely and everybody is busy. Of an evening I enjoy going up on the roof of our house. On one side lies Havana with its nearly half million people—on the other I can see the great stretch of the Gulf of Mexico and know that beyond it somewhere is Richmond. The world seems big, but very near."

The forty-third annual meeting of the Indian Rights Association was held at Philadelphia, January 19. The Quaker impact upon the Association is indicated in the membership of the following well known Friends on the Board of Directors: Charles F. Jenkins, Charles J. Rhoades, Walter Smedley and Jonathan M. Steere. Lawrence E. Lindley, former Superintendent of Friends' mission work among the Oklahoma Indians, is Assistant Secretary.

The Newberg Graphic tells us that President Levi T. Pennington of Pacific College has been elected President of the Department of Higher Education of the Oregon State Teachers' Association; also that he has been asked by the management of the Gladstone Park Chautauqua, near Portland, to have charge of the Bible hours at its next annual session during July. Heretofore, the management has had ten speakers representing as many denominations on the program for this feature, but has this year asked President Pennington to take the entire series.

A Cleveland, Ohio, reader sends us four clippings from a recent issue of *The Plain Dealer*. Three of them announced addresses in that city by S. Edgar Nicholson as Associate Secretary of the World Alliance for International Friendship Through the Churches, two of them being before Sunday congregations and the third before the Cleveland Ministers' Union. The fourth clipping is a display advertisement of "three

great services" at the First Friends Church, Homer L. Cox, pastor, featuring "Rev. Levi F. Cox of Winchester, Indiana, the 'Hoosier Earthquaker!'"

Dr. Henry T. Hodgkin in his Christmas message broadcasted from London, December 20, based on 2 Corinthians 4:6, spoke of the peace that the Child born in Bethlehem brought to us in the inward struggle, to society, and to the Society of Nations. He said: "Surely His Spirit breathed on statesmen a few weeks ago at Locarno. This way of reconciliation, of trusting in one another's best, rather than ever counting the other as a rogue, is always open to the nations. It was taken by Britain and America over a hundred years ago. It was taken in South Africa over twenty years. Only the national suspicions and selfishness that we often mistake for patriotic fervor block the way."

After attending the Foreign Missions Conference at Atlantic City last week, Fred Hoyt, head of the Industrial Department of our Africa Mission, joined a group of missionaries at home on furlough and others interested in Negro welfare in making a tour of inspection of various southern institutions of Negro education. The tour is being made under the auspices of the Phelps-Stokes Foundation of which Dr. Thomas Jesse Jones is director. Dr. Jones himself is leading the deputation. It will be recalled that two or three years ago he made a personal investigation of this phase of Foreign Mission work in Africa, the results of which investigation were embodied in a very readable and illuminating volume:

Under the joint auspices of the Chicago Church Federation and the Commission on

Church and Social Service of the Federal Council of Churches, a very searching and comprehensive industrial conference was held at Chicago last week, running from Sunday to Sunday inclusive. An impressive array of speakers appeared on the program, representing various avenues of approach to the questions for consideration. In addition to addressing the regular conference sessions, speakers were widely distributed among civic and religious organizations and educational institutions so that the conference made a real impress upon the city. Among those listed on the program was our friend, Cornell Hewson, who for some years has been connected with the Columbia Conserve Company, a forward-looking industrial concern definitely committed to the development of character values in all who are connected with the business.

Our attention has been attracted to a recent news letter sent out from the Friends Center maintained at Cornell University by Mabel Crouch and Susan Hoagland. In reading through their interesting story of how the center is being made an international clearing-house, or rather a basis for international and interracial fellowship, we were diverted at noting the different nationals mentioned as having been occasional guests or frequenters of the center. As our eye ran through the paragraphs we noted the following geographical and national allusions: Johannesburg, South Africa; Frederick Maximilian Ernsthansen, the Fourth, and other Germans; Hindus; an Icelander; Constantinople, Turkey; Poland; Chinese; Jewish; Buenos Aires; French; etc. This is an object lesson of the type of work which the American Friends Service Committee is encouraging in connection with our universities, a further statement of which appears elsewhere in this issue.

In reading recently a biographical sketch of Elisha Hammer, a prominent minister of the Society of Friends, who died the middle of the last century, we were impressed anew with the way in which the roots of present Quakerism extend not only into the far past, but into unexpected countries. From this sketch, prepared by Thomas J. Hammer of Los Angeles, we learned for example that the original Hammer was a native of Germany in which country he came under the influence of the teaching of George Fox and William Penn, being further influenced perhaps by other Friends who visited Germany in the interests of spiritual freedom. Later he emigrated to Wales in which country he stopped for a time and probably married there before emigrating early in the 18th century to Bucks County, Pennsylvania. The Hammer

READ THIS!

If you would enjoy a Quaker romance that is at once thrilling, inspiring and informing order

"Quaker Seekers in Wales"

BY ANNA B. THOMAS

See editorial comment in this issue

For sale at the special price of \$1.75 by

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street
Richmond, Indiana

family removed from Pennsylvania to North Carolina, then to East Tennessee and later, to escape from the pall of slavery, to the Territory of Iowa in 1846, where the subject of the sketch died two years afterward. And now the descendants are planted up and down the Pacific Coast. It is the proverbial far cry from Germany and Wales to Portland and Los Angeles, but it is suggestive of similar tracings that could doubtless be made in the annals of many Quaker families.

While in temporary residence at Haverford College last year, it was our privilege to meet a brilliant and talented Hindu, Dr. Krishna, a recently convinced Friend, who made a strong appeal to the Haverford College community in occasional addresses which he gave there. His general theme was that of international understanding and appreciation to which he is devoting his life. At the conclusion of a series of autobiographical sketches entitled "The Pilgrim of Peace," which appeared recently in *Christian Work*, the Editor of that journal made the following editorial comment: "Could one find anywhere a more beautiful rendering of the very essence of conversion, the changing from the heart of selfishness and hate to the heart of peace and love? Only a remarkable man could write so profound and moving a narrative. Dr. Krishna himself bears out every expectation one might form from reading the tale. A Brahman who has become a Quaker, a one-time radical who has taken seriously Christ's message of universal love, he deeply desires larger opportunity to give his message to Christian men and women in America; for he has come to a faith in the Church and its fundamental thought. When he was a radical, inciting to class and racial jealousy and dislike, thousands hung on his words and cheered his fiery citation. His old ability as a speaker persists. The other day when he spoke before the women's society of a church in a New York suburb, at the close of the service more than one woman came with tears in her eyes to thank him for the profound and stirring message of good will which he had delivered."

The forty-fifth annual report of the board of managers states that the Friends' Institute at 20 South 12th Street has always tried to be a hospitable place for Friends who want a meeting or resting place while they are in Philadelphia. Circumstances and needs have made changes in the Institute during the course of its history. In spite of the fact that three-fourths of the building is now occupied by the offices of the American Friends Service Committee, the Women's International League for Peace and Freedom and the Young Friends Committee, the reading room and accommodations for committee meetings supply a very definite need. Three hundred and nine committee meetings have met here during the past year and the reading room has had

visitors from many parts of the United States and of the world. It is a privilege thus to be able to offer to Friends who come to Philadelphia from so many places a quiet and friendly center where they may always be welcome. The Young Friends Committee, whose executive secretary is the general secretary, is trying to carry out the ideal expressed in the preamble to their constitution that the object of the Friends' Institute is "to form a closer organization among the young people for mutual benefit in literary, philanthropic and religious work." There were during the year two exceptionally large social occasions, one in February when the young people of both branches met together just for a good time, and at Christmas time when the young people were all at home from school and college.

NEWS OF OUR MEETINGS

The Week of Prayer was observed by the Greenfield Friends Meeting and while the interest and attendance was not all it might have been, still it is felt to have been quite worth while. On Thursday night the other churches of the city were invited and B. Willis Beede, General Secretary of the Missionary Board of the Five Years Meeting, brought the message laying upon our hearts some of the problems facing the Church in its Missionary activities that prayer, alone, can remove. Sunday, January 10, Edgar T. Hole, Field Secretary for the Five Years Meeting, was in attendance. In the morning, his message was on The Stewardship of Property, which, it is hoped, will be far-reaching in its results. In the evening he illustrated his message with the use of slides, pictures from the various mission fields of the Five Years Meeting. This meeting was under the auspices of the Missionary Committee of the Church who, in arranging the program, had Miss Edna Butler sing a solo, which was beautifully rendered. At four o'clock Sunday afternoon the Missionary Committee with Edgar T. Hole were delightfully entertained in the home of Nathan and Lucy Hill Binford. The messages of both Willis Beede, and Edgar Hole laid before the Meeting great opportunities in our Mission Fields, great possibilities for the Society of Friends with the resources of prayer and money at our disposal if we will but recognize God's share of that which we call our own. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Shawnee Quarterly Meeting convened at Union, Oklahoma, December 11-13. Visiting Friends were Scott T. Clark of Haviland, Kansas, and Edgar T. Hole, Field

Secretary of the Five Years Meeting. Francis Philip Frazier, the new missionary at Kickapoo, was also present for the first time. He had charge of the Friday night service and brought a splendid message on the view point of the American Indian in mission work. Edgar Hole spoke the following morning giving an unusual message and setting forth facts which surprisingly harmonized with those given the evening before helping all to understand as never before that the missionary's task is the same, the world over, regardless of race or location. His description of the fruits of tithing by the native African church was a message of power. God wonderfully spoke through Scott T. Clark as he proclaimed the gospel of full salvation. The needs of Haviland Bible School and Academy were presented and an offering with some subscriptions was taken. Charles Wooten spoke to the Christian Endeavor Society on the Necessity of Vision in Life, and was followed by the aged jail-worker U. D. T. Murray. Edgar Hole visited six of the principal points with messages following Quarterly Meeting, and Scott Clark spoke for John Watson at Friends Chapel on Sunday night. The Friends at Union are building a commodious church this winter. Fifteen families dedicated one acre of cotton, or its cash equivalent, last spring to a building fund which is netting nearly \$33 each, and has given the fund a good start. Jesse Bates and the people of Spring Hill near Coldsprings, Oklahoma, also are building a nice new stucco Church.

The Friends Meeting at Highland, Minnesota, has lost one of its charter members, George W. Shattuck, for many years clerk of the meeting and a trustee, who passed away in Bradentown, Florida, January 4, 1926. He was a successful farmer and his standing in the community was very high. His many friends will regret to learn of his death. During his illness, his daughter was chosen clerk of the meeting, but he continued to serve in the other positions he so long had filled. He was one of God's noblemen and a loyal supporter of all church activities.

The Union Street Friends Church, Kokomo, Indiana, reported for the Bible School an average attendance for the month of December of 230, and the offering averaging \$13.44. The adult enrollment of the Fellowship Class for December was 67 with an average attendance of 27. The pastor, Zeno H. Doan, spoke on the themes, "The Kingdom First and Faith's Vision," January 10, and the young people, led by Juanetta Reed, studied, "How God Shows His Loving Care."

Rush Creek Meeting, Indiana, in Bloomingtondale Quarterly Meeting, has taken on new life since Yearly Meeting, with Bertha Chapman as resident pastor. It is a num-

ber of years since the meeting had a resident pastor. A young people's society has been organized and is growing in interest. Also a nice orchestra is an added feature to the services. Orval Cox of Ridgeway, Ill., acceptably assisted in evangelistic services for two weeks closing December 6, and as a result three have been received into membership and one transferred from associate to active membership, all being from the young people's group. Fire destroyed the parsonage about noon, December 31, but much of the furniture and clothing was saved through prompt action of the neighbors and moved to a house nearby. The community has sought to replenish the loss in fruit and vegetables for which the pastor is very grateful. Prayer for the work here is solicited.

Henry Pickett Douglas and his wife, Ruth A. Douglas, of Versailles, Ohio, have just returned from Chicago, Ill., where they have completed a two and a half year course in Religious Education, and are ready to take up work along this line. Henry Douglas is the youngest son of Charles B. and Effie Douglas and grandson of Henry Pickett of Lynn, Indiana, and of the late Robert W. Douglas.

Damascus, Ohio, Friends Sunday School gave its White Gift Christmas program on the evening of December 23. The choir, and the younger Sunday School members gave the first half of the program which was made up of beautiful Christmas hymns, interspersed with recitations, songs and exercises by the little folks. A manger, upon which shone the star, was used to receive many of the white gifts. Each class had chosen its own way and place to give, and it made a most interesting program. The gifts were of all kinds, from Testaments and dolls for China, books for our Sunday School library, money for Rescue Home and for the Missionary Board, to money and gifts for some of our own needy ones. The boys' class brought a small wagon of coal as sample of a big load they were giving here at home. The Young Married People's Class gave their money to the Missionary Board in a unique way; the twenty-five one dollar bills being pinned together made a strip which reached from Class President at one end of the platform to Secretary at the other. At the close of the program Santa Claus appeared with oranges for the entire audience.

The annual New Year's dinner of the Friends Church at Damascus, Ohio, was an unusually pleasant affair. Each family brought a regular picnic basket, one hot dish being the only suggestion made as to contents. Almost one hundred and fifty were seated at long tables and were served to a most elaborate dinner by the Committee in charge, of which Louise Ellett was chairman. Twenty dinners were carried out to the sick and shut-ins by boys and

girls of the Sunday School. The idea of a family reunion was carried out by the Program Committee, Anna Haldeman being chairman. The program was given in the auditorium, and as the guests came up from dinner, soft music sounded from the piano recently purchased by the Christian Endeavor Society. Upon the platform was a fireplace, with the family gathered around it; a father and mother, two grown sons, a daughter and her baby, were there, and other "children" were called on for music and speeches. J. Gurney Gilbert, as father, called on Josephine Haldy to welcome the guests, he then found that one of his boys, Harold Stacey, had written a fine Christmas story and asked him to read it. Another son, Melvin Whiteleather, now in newspaper work, gave his experiences, and closed with a beautiful original poem. Anna Talbott and Edith Crew played piano and violin. Little three year old Donald Barber sang "Jesus Loves Me." Margaret Chambers then sang, while her wee son in a Chinese costume sent by Mary Hill, missionary in China, was rocked by "grandmother" Sarah Steer, or wandered happily around the fireplace, with no idea he was "on a program." Ralph S. Coppock made one of his usual good speeches, as did also John Pennington. After a social hour, another New Year's day ended, with the feeling that old and young had been drawn closer together and made to feel that their church is their home, as well.

Antioch Friends Church near Van Wert, Ohio, recently enjoyed a unique service. December 13 was chosen as "family day," when the members of the church and visiting friends attending church services that day sat in family groups and the pastor, Effie Pickett Douglas, brought a message in accord with the day. Friday evening, December 11, a get-together meeting and reception for Effie and Charles Douglas was planned, and ably carried out by the Ladies' Aid of the church, at the beautiful home of Francis and Ethel Runnion, which had been tastefully decorated for the occasion. After a splendid banquet, the

FOR SALE

From the private library of the late Mrs. Mary Spencer, Oskaloosa, Iowa:

"No Cross, No Crown,"—William Penn.
"The Offices of the Holy Spirit,"

Douglas Clark.

"Gathered Fragments,"—Luke Woodard.
"Memories of Stephen Grellet,"

Edited by Benjamin Seebohm.

"Memories of Stephen Grellet," abridged.
Hymns, compiled by Priscilla Gurney.

"Quaker Quiddities."

"Quaker Strongholds,"

Caroline E. Stephen.

"Thoughts on Habit and Discipline,"

Joseph John Gurney.

Write for prices.

ELIZABETH H. EMERSON,
Oskaloosa, Iowa.

evening was spent in short talks, special music and recitations and by reading letters from various missionaries.

Herbert L. Huffman, of Plainfield, Indiana, has accepted a call to become pastor of the University Friends Meeting of Wichita, Kansas, and expects to take up his duties there about June 1. He has served the Plainfield Meeting very acceptably for several years and has also been doing good work as chaplain of the Boys' State School located there.

FOUNTAIN CITY FRIENDS

The Fountain City, Indiana, Meeting of Friends recently had what was called Church Night, at which time Monthly Meeting was held and then reports of the various committees were given with their plans for future work. It had been stimulating to all lines of work to prepare for this as it was entirely new to all but the pastor, Austin Osborne, and his wife, who are doing efficient work here. Every activity of the Church and Sabbath School was represented by a speaker. A short social program followed, after which games and refreshments closed a very interesting and profitable evening. Many present had never attended a monthly meeting before.

A union series of meetings began with a watch night meeting New Year's eve, which is still in progress. A spirit of perfect harmony prevails. The four pastors working together perfectly, and all depending, as the Methodist pastor remarked, upon the leading of the Spirit. One evening they surprised all present by singing together, a quartet, something which probably never occurred here before, and would have been repeated had some not taken a cold. Mr. Vaught, pastor of the Christian Church, is a senior at Earlham College. Mr. Hodgins, pastor of the Wesleyans, belongs to a Friends family. Meetings have been held three nights at each church with another pastor preaching. The second week, meeting continued to be union, but held in Friends Church as attendance there is larger. Cottage prayer meetings are held in the homes.

The missionary department of the Friends Church is doing efficient work. In the Sabbath School the committee prepares a short program for general exercises, the first Sabbath of each month, the offering being equally divided between Home and Foreign Missions. At Christmas time several classes sent large boxes to different mission stations: One to Jamaica, one to Mexico, one to East Tennessee, and the Young People's class sent a check to Cuba. From time to time the Sabbath School has sent their papers to a Friends mission in Indianapolis and to Tennessee. The Women's Foreign Missionary Society, numbering about twenty-five members are studying the book "Prayer and Missions." One open meeting was held with Alma

Swift, missionary from Jamaica, as principal speaker.

The Home Mission Committee is sending help to the Indian work. At the church night, they gave out little red stockings to be filled and returned for this work, and about \$25.00 was given.

The meeting, and Sabbath School are reaping the benefits of the hard work of the former pastor, Clinton O. Reynolds and his wife, who have gone to Farmland, as well as that of the present pastor and his faithful wife.

BREAKING GROUND FOR A NEW CHURCH

The First Friends Church of Detroit, Michigan, has been diligently promoting plans and will definitely begin work in the field assigned to them by the Detroit Council of Churches, at an early date. The first sod was turned for their new building on Joy Road near Linwood on the afternoon of January 10, when Dr. G. G. Atkins, president of the City Council of Churches, gave a short address, and Dr. Morton C. Pearson, Executive Secretary of the Council, offered prayer. A beautiful responsive service was composed and directed by the pastor, Ira C. Dawes.

"To the glory of God, our Father, by those whose favor we propose to build this house; to honor Jesus, the Christ, the Son of the living God, our Lord and Savior; to the praise of the Holy Spirit, source of light and life," began the pastor, to which the congregation responded in unison, "we break the ground for this house of worship." The pastor continued: "For worship in prayer, in song; for the ministry of the Word; for salvation of men; for the comfort of those who mourn; for strength to those who are tempted; for help in all right living; for the unfolding, the enlightenment, and the enrichment of the mind of childhood and youth; for sheltering and guiding the youth of our homes and bosoms in purity and nobility of heart in all social contacts and activities; for the sanctification of the family, the saving of men, the giving of hope and courage to all human hearts; for the awakening of conscience, the aggression against evil, the publishing of the glad tidings of Jesus and his love and goodwill in all lands and to all peoples of every tongue and race; in grateful remembrance of all who have loved and served the Friends Church; with hearts tender for all all those who have fared forth from this earthly habitation;" and at fitting intervals the congregation responded "We break the ground for this house of worship." Together they said; "We now, the congregation and the pastor, compassed about with a great cloud of witnesses, grateful for our heritage, remembering the sacrifices of the fathers, confessing that apart from us their work cannot be made perfect, do, break the ground for this house of worship, and to the constant service of God in the Christian

service of men, in the spirit of Jesus Christ, our Lord. Amen." Then Morton C. Pearson proceeded to break ground for them.

The new building will be temporary in character, although modern in construction, and ultimately will be replaced by a large stone building with units for educational and community work. The Friends Church in this community," said the pastor, "will earnestly seek to help little children into the joy of unselfishness, to help youth into loyalty to the highest ideals, to help men and women in the midst of struggle to find the inspiration of Jesus Christ, to help the world understand that we live, not merely to make a living, but to make a life. With these worthy objectives before us, we approach our task with open mind, a social message and an evangelistic spirit."

The earnest, untiring efforts of the board of trustees in cooperation with the pastor has made this venture possible. Carefully and prayerfully has the work progressed, "even the driest items of business have been colored with a solemn religious tinge," using Rufus M. Jones' phrase, that no law of church or state be violated, and that the Golden Rule be fully demonstrated. The work of the church is progressing and an increasing interest is shown in the sermons which are so full of spiritual food. Eight have recently joined by transfer of membership from former locations.

A Christmas entertainment was given the evening of December 20. A beautiful cantata was sung by a choir of eight voices after which presents were distributed to the children of the school. A large Christmas tree, decorated and lighted, was donated for the occasion. The Social Service Committee distributed generous amounts of money, food and clothing to the needy. The Bazaar given by the Women's Auxiliary of the Church last month netted about \$215.

FRIENDS AT SAN DIEGO

Three notable days mark the closing of the year 1925 for the San Diego, California Friends Church. The first was Thanksgiving Day when the congregation and relatives of the Sabbath School pupils gathered for a big church family dinner—"a feast of fat things"—the turkeys were fat and flourishing (as are all things in California) and the "fixin's" were all the heart could desire, not to omit the "topping" of mince and "Mother's" pumpkin pies. The fine spirit of co-operation and good will then generated, has continued to prevail, and trust it may until the prayer of Jesus for his disciples that they might be one as he and his Father are one, be fulfilled in us as a Church.

"Twas the night before Christmas" when Friends again gathered in the church, which had been transformed into a bower of beauty with a glistening tree and stars and bells with a background of white and

greenery. An unusually attractive program was presented by the Sabbath School. One number among many, deserving special mention, was the illuminating talk by the pastor, Joseph S. Fox, in which he brought new thoughts on the significance of the various symbols, which characterize the Christmas celebration. Two tableaux presented, "Star of Hope," and "The Manger," were artistic in finish and execution. One could almost think the little Fox sisters were veritable angels.

On Christmas morning, ere "the bird of dawning" had caroled his early morning lay, about fifteen young people with the pastor, marched through the city streets singing Christmas carols, to the accompaniment of a portable organ and a violin. They sang and cheered the hearts of the inmates at the McCullough Sanitarium and at the Old People's Helping Hand Home. This charming old-world custom was doubtless a unique feature to San Diegans.

The Sabbath before New Year's was a third notable day. Friends were favored with a brief, old fashioned message from a member of the "Conservative Branch," which carried them back to days of yore when pastors, singing, organs and violins were unknown in a Friends meeting. The pastor followed with a very earnest message for a more consecrated life in the years to come; which it is believed, left a lasting impress upon many present.

ROSE MILLS BOND

Much sorrow and deep regret was brought to the people of Wabash, Indiana, and particularly to her circle of friends and immediate acquaintances, in the death of Rose Mills Bond, wife of Parvin W. Bond, at the Wabash County Hospital, following a Caesarian operation, January 8, 1926, in her 42nd year. The daughter of Elisha and Elizabeth Mills, she had spent most of her life in Wabash. Following her grade and high school education here, she attended the university at Ypsilanti, Michigan, and then served the South Side School as instructor for thirteen years. She also did normal work at Madam Baker's primary school in Indianapolis. In 1916, she was married to Parvin W. Bond, son of Darius and Hannah Bond and began housekeeping here. A pleasing personality and a keen, alert mind were traits, by which she was well known, and whether people agreed with her convictions or not, they still had admiration for her sincerity and her courage. For many years she had been active in church work, in the W. C. T. U., and was a member of the Community Club, being prominent in both civic and social affairs. The husband, a daughter, Patricia Rose, a son, James Oliver, and her aged mother, who lives in their home, survive her. Funeral services were conducted by Ira C. Johnson of Lynn, assisted by the pastor, Frank J. Long. Interment in the

Friends cemetery, west of the city. Many letters of deepest sympathy have come from friends to the bereaved husband for which he would express most sincere appreciation.

BIRTHS

HOMAN—At Whittier, California, January 5, 1926, to Mr. and Mrs. Walter J. Homan, a son, Earl Morton.

SANTMIER—To Arthur and Alice Santmier, Friends Missionaries among the Ojibwe Indians at Red Rock, Oklahoma, January 5, 1926, a son, Arthur David.

MARRIAGES

COX-RATLIFF—At Tonganoxie, Kansas, February 6, 1926, Jennie Estella Ratliff and William Earl Cox. Amy B. Hawkins, grandmother of the bride, minister.

DEATHS

SHUTTUCK—In Bradentown, Florida, January 4, 1926, George W. Shattuck, of Highland, Minnesota, in his 69th year. Born in Ohio, he went when two years old with his parents to Highland. He was converted in early life and lived a consistent Christian. For a long time he was head of the Bible School and also taught a class. In 1891, he married Rachel Rose of Highland, and some time after her death married Nellie Johnson, who with two children, survives him.

WINSLOW—At Tonganoxie, Kansas, in the home of his daughter, Mrs. Frank Zoellner, January 2, 1926, Jacob White Winslow, in his 84th year. Born in Bartholomew County, Indiana, a birthright member of Friends, he married Elizabeth Newby of Seymour and in 1868 they moved to Kansas as pioneers. He was a conscientious Christian as was seen in his dealings with his fellowmen and in loyalty to his church. Three sons and one daughter survive him.

FOR SALE

Fruit farm containing a twelve acre lemon orchard in full bearing that will yield first grade fruit every month this year, a good orchard with peaches, apples, apricots, figs, grapes, oranges, situated eight miles from the coast. A six-room residence with separate house for help. Barn, garage, henhouse, etc. Beautiful view overlooking valley, the finest climate, extra good roads, good high and grade schools, one mile from Friends church. Offering for sale on account of age and would like to sell to family of Friends.

C. LAUBMAYER,
R. 1, Box 241, National City, Calif.

vive him. Interment beside his wife in Elm Grove cemetery.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA

Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN. FRIENDS CHURCH

First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Leannah Hobson, 4022 Shoshone St., Tel. Gallup 6584. A cordial welcome to all out-of-town Friends.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 3232 Joy Road. Bible School, 10 a. m. Meeting for Worship, 11 a. m. Evening Service, 7:30. Out-of-town friends welcome. (Under direction of Indiana Yearly Meeting.) Ira C. Dawes, Pastor, 3232 Leslie Ave., Phone, Arlington 3940 J.

PETERS, NEBRASKA

New Hope Friends Meeting, L. E. Mardock, Pastor. Located 6 miles south and ½ mile west of Hay Springs, Nebraska, ½ mile west of Alliance, Hay Springs Highway. Bible School, 10 a. m., Preaching, 11 a. m., Christian Endeavor, 7 p. m. and Preaching 8 p. m. Monthly Meetings at 2 p. m. on fourth Wednesday of each month. We are isolated from other meetings and would appreciate it if Friends passing through would visit us.



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